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DEDICATION

Church building in New York is consecrated

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10 CENTS

Dangerous to Enter

THE VISITOR to London these days who passes by the site of the famous City Temple will be pleased with the reconstruction work taking place there. This church was badly bombed during the blitz.

A SIGN that has been placed over the future entrance to the church calls for serious thought. It was set up by workmen who haven't much patience with curious sightseers who seem unmindful of the pitfalls of loose lumber, the maze of scaffolds, and the precarious platforms. The sign reads, "It is dangerous to enter this building."

One wonders if the sign might still hold true in a different sense once the building has been completed and worshipers come and go from week to week. Will it be "dangerous" then for people to frequ that place?

Let's hope that it may!

EVERY HOUSE of the Lord should be place where men's souls could be shak their minds pricked, their hearts stir Scales of prejudice should there be t away, and folks awakened to new duties a the strange power of God imparted to the No place of prayer should ever be thou of as a retreat for the complacent and lov of ease. To those within the walls of Go House there is always the risk of hear God speak. And when He does a man c never remain just as he is.

—RAYMOND SHAHEEN

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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THIS WEEK in The LUTHERAN

SERVING THE SICK FOR 90 YEARS - - - By Sister Elinor Falk 12
Milwaukee Hospital marks an anniversary and recalls its past

REFUGEES ARE FINDING A CHURCH - - - By Paul C. White 16
First-hand report on Lutheran migrants in South America

IN EVERYTHING, GOD WORKS FOR GOOD - - - - - - - 18
A troubled patient in a hospital learned a wonderful truth

THE SERVICE LASTED TOO LONG - - - By Frances Swarbrick 21
There was time for Lorraine to think of clothes, dates and hypocrisy

BIG YEAR FOR CHURCH BUILDING - - - - - - - - - 24
A pictorial report on the Lutheran construction boom

NEWS

Church in the News - - - - - - - - - - - - - - - 4

United Nations: Palestine Again - - - - By Ellen-Jarden Nolde 10

Washington: Too Much Talk - - - - By Albert P. Stauderman 11

News in the Churches:

California - - - H. L. Logan 41
Caribbean Synod - M. G. Franke 36
Illinois - - J. E. Cooperrider 46
Kansas - - - - T. B. Peery 40
Maryland:
Hagerstown - Wilson P. Ard 36
Nebraska - - - Paul Wiegman 38
Ohio - - - - E. R. Walborn 34
Pennsylvania:
Harrisburg - - Viggo Swensen 43
Pittsburgh - - L. E. Fackler 44
Williamsport - - A. L. Lawver 34

Campus - - - - - - - 35

Story of the Week - - - 37

FEATURES

Five Make a Family: Confession Is Good - By Margaret A. J. Irvin 29

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - 32

In Conclusion - - - - 50

COVER PICTURE. Dr. Frederick R. Knubel, president of the New York and New England Synod, in the act of dedicating the new building of Good Shepherd Church, Tonawanda, New York. The Rev. J. F. Callahan, pastor of the church, conducted the service.

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THE CHURCH IN THE NEWS

Call for revival

From two widely separated sources, Americans were last week urged to re-examine their spiritual heritage.

Meeting in New York at the invitation of the National Conference of Christians and Jews, representatives of various business, labor, educational and religious organizations mapped out a plan for a year-long study of America's moral and spiritual resources. Explaining the purpose, Lewis W. Douglas, former U.S. ambassador to Great Britain and chairman of the meeting, said, "There is an urgent need in the present disturbed state of world affairs for a fresh positive restatement of the basic values which underlie our own society and which are essential to the preservation of human freedom."

President Eisenhower should summon top Protestant, Roman Catholic and Jewish leaders to spark a movement for "moral and spiritual revival in America" suggested Dr. James W. Fifield, Jr., pastor of Los Angeles' big First Congregational Church. "The very survival of our civilization may be at stake. We ought to be able to co-operate effectively without making any compromises on principles."

Sermons aren't enough

More than a "thumping" Sunday sermon is needed to awaken Protestant churchgoers to pressing international problems, delegates to the National Study Conference on the Churches and World Order at Cleveland were told by Dr. Herman F. Reissig, secretary of the Congregational Council for Social Action. A sermon can "stimulate, open doors, or break up complacency" but it isn't a good instrument for analyzing social issues, Dr. Reissig said.

A group of men and women in each congregation, he proposed, should get facts on foreign policy issues, set them in a Christian perspective, and suggest courses of action. Such a group would help members of local churches move over from the area of large principles and vague wishes into the area of concrete and helpful action, Dr. Reissig claimed, adding that "until we find more resources and adopt more efficient organizational methods for translating Christian objectives into down-to-earth helpfulness, we'd better stop complaining that U.S. foreign policy isn't sufficiently guided by Christian ideals."

Mrs. Eleanor Roosevelt, Bishop Angus Dun and Bishop William Martin were among other leaders who addressed the conference, which was sponsored by the National Council of Churches.

Message is adopted

The 450 delegates to the conference, including 20 representing the ULCA (*see page 50*), adopted a 4,000-word "message to the churches" that detailed foreign policy problems in which Christians have special responsibilities. Two major premises on which action must be based, the message said, are resistance to further expansion of communism and avoidance of a third world war.

Church must support military preparedness, the document agreed, provided that political and spiritual freedom is not impinged. War, it said, is not inevitable, but the strongest argument for peace would be the realization by both sides that armed conflict might mean total

U.S. ENVOY AT ADDIS ABABA

Dr. Joseph Simonsen, former head of NLC public relations department, presents to Emperor Haile Selassie credentials as U.S. ambassador to Ethiopia. Former Lutheran pastor was named to post recently by President Eisenhower

annihilation. Endorsement of the UN, a warning against isolationism, plans for world disarmament and increased support for the technical assistance (Point Four) program to underdeveloped areas were other highlights of the statement.

Delegates also acted to oppose the Bricker amendment, which would limit the treaty-making powers of the president. "The U.S. can best insure its own peace and security by strengthening and not weakening the processes by which our nation exercises a rightful influence within the family of nations," their resolution declared.

No more hearings?

The House Un-American Activities Committee has indefinitely postponed a hearing at which Dr. J. B. Matthews was to have aired his charges of Communist infiltration of the Protestant clergy (*see* THE LUTHERAN, *Oct. 14*). Announcement of the committee's schedule for the rest of the year revealed that the Matthews' hearing had been dropped from the list.

Committee members were said privately to have expressed the desire to drop any probe into ministers and church groups. The committee's chairman, Rep. Harold Velde of Illinois, recently decided to withdraw from the race for Republican nomination to oppose Senator Paul Douglas next year. Mr. Velde said he would instead seek re-election to the House. Outspoken opposition to Mr. Velde on the part of Illinois churchmen was reported by Religious News Service as leading to his withdrawal from the Senate race.

In Cambridge, Mass., a statement was read from the pulpits of 35 churches condemning the House Un-American Activities Committee for releasing testimony branding a Cambridge clergyman as pro-Communist "without proof." An Episcopal clergyman in that community had been accused of "suspected" Communist party membership in testimony given the House committee by former FBI agent Herbert Philbrick.

Bishop hits committee tactics

Congressional committees are usurping the prosecuting powers of the attorney general and the investigating powers of the Federal Bureau of Investigation by publishing "rumor and report" about individuals, declared Episcopal Bishop Norman B. Nash of Massachusetts. Unsupported name-calling is inconsistent with the primary functions of a congressional committee and is doing "very great harm," the bishop said.

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The bishop's protest followed the publication in the official diocesan magazine, *The Church Militant,* of an article by Senator William E. Jenner. The senator said that Soviet leaders had found three ways to penetrate the church. The first was by picking "bright young men" of the party to attend theological schools; the second, to exploit clergymen of weakened faith; and the third, to win over threatening church leaders who were in various kinds of difficulty.

Probe source of charges

Recent charges of Communist infiltration into the ranks of the Protestant clergy can be traced to a "coalition of religious malcontents," the Cleveland Ministerial Association was told last week by Dr. Ralph L. Roy, Methodist minister and author.

These disgruntled factions are influencing many well-meaning church members who are unaware of the actual facts and uninformed as to the nature of the groups that promote the false charges, Dr. Roy added.

Some groups which lead the attack on "ecclesiastical Reds" with greatest enthusiasm have ulterior motives, Dr. Roy said, mentioning an "underworld" of racial and religious agitators, a "small but noisy" council of theological extremists, and well-financed groups that cannot distinguish between liberals, non-conformists and Communists.

Attacks on major churches, their leaders, ideals and programs seem to be "growing in variety and deviousness," ULCA President Franklin Clark Fry said in a newspaper interview. They have "attracted an odd assortment of opportunists, often heavily financed, who have set out to disrupt and destroy, to poison the atmosphere with the most bigoted type of extremism."

MARTIN LUTHER BUYS TICKET
Dr. Martin Luther, pastor of Brooklyn New Utrecht Reformed Church and direct descendant of the Reformer, buy ticket for Luther film at Guild Theate New York City. Film is scoring big suc cess in showings all over the countr

Oxnam slapped and patted

A Roman Catholic bishop in Georgi charged that a Reformation Day addres delivered in Atlanta by Methodist Bisho G. Bromley Oxnam was intended "to sow seeds of religious discord among ou Georgia people." The Methodist leade had declared that some Roman Catholi policies conflict with American demo cratic principles.

But in New York on Nov. 5, Bisho Oxnam received a citation from th American Jewish Congress at a testi monial meeting during the biennial con vention of the organization's women's di vision for his "contribution to the caus of religious freedom and freedom of con science." Justice Justine Wise Polier o New York's Domestic Relations Cour

made the presentation after Bishop Oxnam had addressed the group on "The Individual Conscience and the Struggle for Freedom."

London center dedicated

Lutheran history was made in England on Sept. 16 when dedication services were held for a headquarters building in London's South Kensington borough. Church and civic officials took part in the program.

The five-story building (*see cut*) cost about $30,000 which was provided by the American section of the Lutheran World Federation. It will house offices of the Lutheran Council of Great Britain and provide parsonage space for the pastors of Estonian and German churches. It also has a chapel and committee rooms.

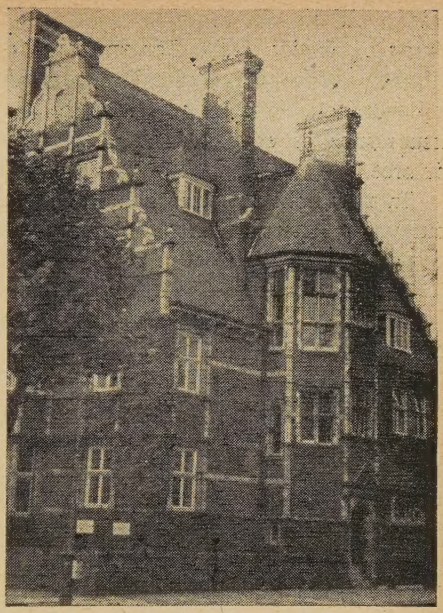
Dr. D. L. Ostergren is executive secretary of the LWF for Britain, co-ordinating the activities of the Estonian, German, Latvian, Polish and other church groups. There is also a growing English-speaking Lutheran constituency on the British Isles.

Religion is news

Newspapers have more interest in religion than ever before, 250 Georgia churchmen who attended the church news clinic sponsored by the Georgia Press Association and the University of Georgia were told by Dr. Charles Allen, Atlanta *Constitution* columnist. He said almost every newspaper in the nation today "runs a religious column and plays up church news regularly."

Religious news is of primary interest to readers, editors of 16 Wisconsin daily newspapers reported to a seminar on church public relations at the University of Wisconsin through Donald Bolles, head of the National Council of Churches' department of public relations.

Laymen ought to take the lead in con-



LUTHERAN CENTER IN ENGLAND
Building at South Kensington, London, recently purchased to house offices of Lutheran Council of Great Britain

gregational public relations work, Mr. Bolles said. "This is a phase of church work for which they are well equipped. Why are so few assuming the task which would leave their ministers free to devote more time to serving as shepherds of the flock?"

Spain approves Vatican deal

No vote needed to be taken in the Spanish parliament when that body was asked to ratify the recent concordat between Spain and the Vatican, in which Roman Catholicism was recognized as the only religion of the Spanish people.

"Long live Franco! Long live Pope Pious!" the delegates shouted amid what was described as tumultuous applause.

The demonstration followed the reading of a message from Dictator Franco, in which the head of the Spanish state

said the document renewed Spain's tradition of fidelity to the Roman Catholic Church and expressed the "harmonious collaboration of church and state" on issues such as education, marriage and divorce.

"In a Catholic nation it is the foremost duty of the state to safeguard the question of faith," Franco said. Therefore the Roman Catholic Church would continue to "enjoy in Spain not only full freedom for its sacred aims but also the necessary help for its full development."

The concordat didn't give non-Roman Christians much freedom, the Generalissimo admitted. He drew attention to the section which guarantees freedom of private worship to non-Roman Catholics but prohibits public announcements. He said Protestants and Jews would be allowed to practice their religion as long as their activities did not conflict with the "Catholic unity" of Spain, adding "This tolerance toward other creeds and cults does not mean freedom of propaganda which might foment religious discords and attempt to turn Catholics away from religious truth."

Bus transportation banned

Public school buses in Nebraska may not carry children to parochial schools, even if they are paid for the service, Attorney General C. S. Beck ruled in response to a request from Freeman Decker, state superintendent of public instruction.

Mr. Decker said it had come to his attention that in one large public school district in central Nebraska a group of parents was "getting ready to demand" that the school board furnish transportation to a parochial school.

The state superintendent refused to identify the district, but said it had a large Lutheran and Roman Catholic population. He added that he "purposely" did not attempt to learn whether a Lutheran or Roman Catholic school was involved because he did not want to be charged with prejudice.

In Cranston, R. I., a year-long controversy ended as the Cranston School Committee approved public bus transportation for pupils of St. Matthew's parochial school. The committee acted in accordance with a decision by the state board of education, after having previously refused on legal advice to provide bus service for parochial pupils.

Schweitzer gets Nobel prize

A famous Christian missionary did more for world peace last year than anyone else on earth, the five-member board of the Norwegian Nobel Institute decided. The Nobel Peace Prize for 1952, coveted even more for its honor than for the $33,200 cash it includes, will be presented to Dr. Albert Schweitzer, Alsatian medical missionary, musician and theologian. Traditional presentation ceremonies will be in Stockholm in December.

"Greatest Christian of our generation" is the accolade often given Dr. Schweitzer. His humanitarian labors in the African jungles and his philosophy of "respect for life" were believed to have moved the award committee in its decision.

The son of a Protestant pastor in Alsace, Dr. Schweitzer took his doctorate in philosophy, his license in theology and his medical degree before he was 30. An accomplished organist, he has written books on organ building and is renowned as an interpreter of Bach. He is author of many philosophical and theological books and articles.

The 78-year-old missionary did not learn for some days about the honor accorded him. He was in an almost inaccessible village in French Equatorial

ULCA President Endorses Work of Lutheran World Relief

LUTHERAN WORLD RELIEF, under God, has worked miracles since 1946. It makes me feel like falling on my knees in thanksgiving as I enumerate a few.

LWR has clothed or fed literally *millions* of sufferers. Over seventy-nine million pounds of clothing, food and medicine have been distributed. More than once LWR has led all Catholic, Jewish and Protestant relief agencies in shipping many types of supplies to Germany. In 1952-1953 it ranked first in gifts to the explosive Arab refugees in Jordan. LWR is a full partner in American Relief for Korea. Starting from nothing seven years ago, Lutheran World Relief has become one of the leading humanitarian agencies of America.

TO MY MIND, though, LWR's most valuable feat has been the way in which it has personalized the harrowing distress overseas for us American Lutherans. By bringing Mr. and Mrs. Smith, Americans, into living touch with the Schmidt family of German refugees through a gift of old clothing or a few bushels of wheat, it has made *us* healthier in mind and soul. Physical remoteness quickly becomes spiritual distance too. That is poisonous! The principal reason why most of us close our hearts against brother human beings in cold or hunger is not because we are cruel or callous. It's because we feel so helpless and far off. Thanks to Lutheran World Relief, we are there!

—FRANKLIN CLARK FRY

(*Goal of the LWR campaign during November is to gather a thousand tons of used clothing for shipment to needy people overseas. All ULC congregations are co-operating.* ED.)

Africa, supervising the building of a leper colony. For the past 40 years, "home" to him has been the jungle town of Lambarene, where he has built a 300-bed hospital.

Labor needs religion

"Serious weakness and impotence" exist in relationships between the church and organized labor, the international executive board of the United Gas, Coke and Chemical Workers, CIO, declared in a resolution adopted at Washington last week. The union asked its parent body to set up a "National Committee on Church Liaison" to improve church-labor ties. The resolution will be brought up at the national CIO convention at Cleveland, Nov. 16-20.

The measure proposes a nine-point program for the suggested committee. Its general aim would be to help churches understand unions, to help union leaders and members to understand the church and its problems, and to encourage union members in church activities.

Church and labor are friends, Roman Catholic Bishop R. J. Cushing told a Boston audience of 10,000 union members, "not only because of what we have in common, but also because we have the same enemies."

In Charlotte, N. C., clergymen and labor leaders began a series of luncheon meetings in an effort to seek better understanding between the groups.

THE PALESTINE SITUATION continues to hold the forefront of interest. Two complaints have been submitted to the Security Council by Syria, Palestine's neighbor to the north and east. The difficulty is over the water of the river Jordan, on which Syrian farmers are entirely dependent for their existence.

When the Israeli government came into being one of its first aims was to utilize fully water in the part of the river under its jurisdiction. Plans were not only for better irrigation, but conversion into power. At no time is the Jordan entirely within Israel. It is either a boundary line or completely inside Arab territories. Consequently, every development project is subject to review by the Mixed Armistice Commission, composed of neutrals, Israeli and Arab representatives, with the Arabs set to oppose everything.

FIRST WORK UNDERTAKEN was drainage of swamps that decreased the flow of water and were a breeding place for the malarial mosquito. The idea seemed excellent from a health angle. However, the Syrians demonstrated that the physical function of these swamps was to collect water in the rainy season which, as the dry period progressed, was absorbed into the Jordan and maintained its flow.

On protest by Syria, Israel agreed to suspend operations until the Mixed Commission could consider the matter. During the negotiations, Israel quietly resumed work on the system. When the Syrians at last accepted an arrangement by which checking-gates could be operated without damage to their lands, the whole thing had been completed. Now Israel can employ the checking-gates as they see fit and, before the Arabs can get around to complaining, drain off as much water as they wish.

The present complaint of Syria is about a dam and canal under construction just above the Lake of Galilee on part of the river that runs between the two countries. The canal is designed to divert most of the Jordan waters deep into Israel. Their diversion greatly reduces irrigation to eastern (Syrian) lands. More than a month ago the commission judged that Israel should stop work pending arbitration. Their New York answer was that they would do this, but apparently the news traveled slowly. Observers reported as late as Oct. 22 that work was proceeding not only by day but also under floodlights at night. So strongly was this presented to the Security Council that by the following day Ambassador Eban had given his pledge that work had really stopped.

THIS PROJECT could have a disastrous effect on lands bordering the eastern bank. Now Israel has introduced a clever legality. On each side of the boundary line is a demilitarized zone, technically neutral. The Israeli claim that this demilitarized strip touches Syria and therefore the government has no right to complain.

For Israel's justification, it must be said that the Arabs refuse to negotiate except through the UN. They want the moral backing of international opinion plus guarantees and material aid from the West. They also cling to the hope that if they somehow bring enough pressure in different ways, Israel will be forced out and will have to set up the throne of David in another land. Then the states of the Middle East can return in peace to their own individual quarrels.

—ELLEN-JARDEN NOLDE

TOO MUCH TALK

IT'S NEARLY IMPOSSIBLE to pick up a newspaper or listen to a radio newscast without hearing about some government official or military leader making a dire prophecy. Each one has a pet suggestion: more armament, more civil defense, more planes, more brass in the Pentagon. Even the White House is gripped by the forebodings—President Eisenhower told a visitor recently that he had been having atomic bombs for breakfast.

The cacophony of confusion reached a high point a few weeks ago when administration officials decided that the public should be told more about the atom bomb situation. Thereupon the secretary of defense announced that in three years Russia would have an H-bomb. The former chairman of the Atomic Energy Commission said that in one year Russia will have the capability "to virtually destroy us." A congressman who heads the House Atomic Energy Committee went a step farther and opined that Russia could deliver an H-bomb right now. On top of all the rest, the civil defense administrator jumped in with both feet to declare in a spirit of hopelessness that war is inevitable.

President speaks

After these stalwarts had their say, the president himself found it necessary to inject some sense into the situation by explaining that nobody knows exactly what power the Russians possess, that we must continue to build up our defense, but that "it is my hope, my earnest prayer, that this country will never again be engaged in war . . ."

The president's words cleared the air and began to establish a pattern for action. If we are to believe that Russia is poised and ready to spring, that war must come, then the only sensible step would be to mobilize forces, dig holes in our back yards and crawl into them. Such a morbid prospect would hold no hope for civilization.

The president's evident hope, on the other hand, is that vigorous diplomacy and world understanding, plus a secure defense, offers a chance for peace. Moral people everywhere will applaud such reasoning.

Advice from the past

Many years ago Theodore Roosevelt advocated an American policy that would "speak softly, but carry a big stick." The same advice ought to be broadcast in Washington today. For the professional prophets of doom, those first words could well be strengthened from "speak softly" to "shut up!" By convincing the rest of the world that we expect war and are arming in order to wage it, we can bring upon ourselves the doom we fear. We can talk ourselves into a conflict. Peace talk, on the other hand, seems to be regarded in some circles as subversive!

Fortunately the president had a sane word to say for peace. The astounding thing is that so few others plead for a similar way out of the world situation. Christian people had better speak up, before the hawkers of war implant their seeds of "inevitability" in the minds of men. If there's too much talk about war, there is not enough about peace. Vocal support of an honest, earnest and righteous foreign policy will go a long way toward assuring the day when freedom will be strong enough to overcome fear.

—ALBERT P. STAUDERMAN

Serving the Sick for 90 Years

By SISTER ELINOR FALK

When the famed Lutheran missionary came to Milwaukee in 1863, he started a hospital with 20 beds. Now it has more than 400

FEW PEOPLE are privileged to celebrate a 90th birthday. And very few hospitals west of the Mississippi River can look back over nine decades of history. But this year, in Milwaukee, one of the institutions founded by Lutheranism's famed Rev. Dr. William A. Passavant is observing its 90th year of service to the community, while the school of nursing marks its 50th!

In 1863, Dr. Passavant was able to respond to the pleas of Lutheran pastors and laymen in the growing state of Wisconsin by coming to Milwaukee to open a hospital. Fourteen years earlier, in 1849, Dr. Passavant had begun the first Protestant hospital in the United States at Pittsburgh. In that work he had the help of four sisters from the Lutheran Deaconess Motherhouse in Kaiserswerth, Germany. From that same deaconess motherhouse on the Rhine, Florence Nightingale later went to England, in 1857, to learn the art of nursing and to become the founder of nursing schools in England which became a pattern for those in America.

WHAT WERE the cities of Pittsburgh and Milwaukee like 90 years ago? They were small, booming communities. Milwaukee's population in 1860 was about 45,000. Daily arrivals of German immigrants over the newly opened railway from Chicago added to that number.

Buildings—including the first hospital—were heated by stoves or fireplaces and water was carried from the pump. Because contagious diseases were common, the poor and homeless or those away from home were moved into these little hospitals and they became known as "pest houses." Milwaukee Hospital was the first Protestant hospital west of Pittsburgh. Its beginning was in a large brick home, located on an elevation, still the site of the institution today. This home could take care of 20 patients and for 20 years, together with one other small hospital, it served the entire community of Milwaukee!

By 1883, the value of the Milwaukee Hospital was so well recognized that it was determined to build a large and "modern" hospital for the city. At one end of the new building was a beautiful chapel, which is still in daily use.

There was still some feeling against hospitals, though. When the new building was nearly complete, it caught fire, evidently because some arsonist felt that neighboring property values might be lowered by a hospital.

THE NEW HOSPITAL on the hill was an imposing structure, four stories tall. It had a special operating room—a novelty in 1883—and a central stairway with a

Sister Elinor, a deaconess of the American Lutheran Church, is directing sister of the Milwaukee Motherhouse and also of the hospital.

THE PRESENT HOSPITAL—ONLY THE OLD CHAPEL WAS UNTOUCHED

bannister down which the sisters used to slide when they were on night duty, because the old water elevator was too slow. At that time, all nursing was done by deaconesses.

When Dr. Passavant started work it was done in the name of an eastern corporation which managed affairs both in Pittsburgh and Milwaukee until 1929 when the corporation was dissolved and new ones formed for each institution.

In Milwaukee, there are two separate bodies now. The first is the Lutheran Deaconess Motherhouse Corporation with its sisters and its board. The second is the Milwaukee Hospital Corporation, with the same sisters and their board, plus a local hospital board. All board members are Lutheran and although the hospital has never been on the budget of any synod, it is commonly known as a Lutheran hospital. The church connection is through the deaconesses, who form a congregation and have a pastor. This congregation now belongs to the American Lutheran Church and has as its pastor the Rev. George Vollmer, who also serves as chaplain for Lutheran patients in the hospital and is on call for any who wish his services.

WHEN DR. PASSAVANT opened the hospital, he was a very busy person, starting also many other institutions of mercy in the United States. He therefore depended on Sister Barbara Kaag to take care of the patients at Milwaukee. She had been trained in nursing at Pittsburgh and had served in a military hospital for two years during the Civil War. From 1863 to 1885, she was directing sister at the Milwaukee Hospital and Motherhouse. From 1885 to 1911, Sister Martha Gensike was the director. Those were historic days. Dr. Passavant died and was succeeded by his son. Although deaconesses were now being trained in the Milwaukee Motherhouse, the need for nurses was growing beyond the ability of the sisters to fill, and in 1903 a nurses'

training school for lay women was begun.

In 1906 the deaconess home which is still in use was completed. Two years later a Milwaukee philanthropist, Frederick Layton, built and gave to the hospital the Layton Home for the chronically ill. Milwaukee Hospital thereby was far ahead of most institutions in providing this kind of care.

A wing was added to the hospital in 1912, providing more rooms for patients, operating rooms and the like. Another wing was added in 1926 and a nurses' home was also built. In 1931, the old section of the hospital was torn down and replaced with a fireproof structure, although the chapel was preserved in its original form. The next addition was the maternity building, completed in 1941. With each increased facility, the medical staff was enlarged and greater service to the community was provided.

Latest addition to the hospital building is a wing completed last year at a cost of more than a million dollars. It provides 23 more beds, an out-patient lobby with facilities to serve thousands of out-patients, a physical therapy and an X-ray department.

NOTABLE IN THE HISTORY of the hospital has been its medical staff. Very early in its history, the old hospital was served by Dr. Nicholas Senn who became a famous surgeon. In his honor the newest wing of the hospital has been named. Many other outstanding physicians and surgeons have practiced in Milwaukee, using all the discoveries and learning of this age to bring healing to their patients and reputation to Milwaukee Hospital. At present, 80 doctors are on the attending and associate staff. About 100 more have courtesy privileges, to refer patients to the hospital and to attend them there. There is also a house staff of 20 physicians, half internes and the others resident physicians who are specializing in particular fields.

Much of a hospital's reputation rests on the nurses, who are in hourly contact with the patients to carry out doctors' orders and nursing procedures. Milwaukee's nursing care is famous, and much

NURSING SCHOOL CLASS IN SESSION

NEW MATERNITY BUILDING, WHERE 3,000 BABIES ARRIVE YEARLY

AND HERE'S ONE OF THE 3,000

credit is given the deaconesses who set a high standard of devotion to duty and interest in the patient. About 150 students are enrolled in the school of nursing.

It takes a lot of people to carry on the work of a great hospital. About 500 are now employed at Milwaukee. The kitchen must have dietitians, chefs, cooks, bakers and helpers, for it served 607,000 individual meals in 1952. The hospital maintains its own laundry, turning out about eleven and a half tons of linen each week. In addition, there must be engineers and maintenance people, pharmacists, office and housekeeping staffs.

SINCE THE HOSPITAL was established to serve the community, it is significant to note its service to those who need attention. The religious affiliation of the patients is divided about the same as Wisconsin population: one-third are Lutheran, one-third are of other Protestant churches; one-third are Roman Catholic. The original 20 beds have grown to 400. In the new maternity building, 3,000 babies are born each year. Last year almost 20,000 patients were served.

Although it has grown to become a vast community enterprise, the hospital continues to emphasize the spiritual atmosphere which has been provided by the deaconesses and pastors of the church. The Board of Trustees consists of four pastors, four deaconesses, and six laymen.

Refugees Are Finding a Church

By PAUL C. WHITE

Thousands of Lutherans are migrating to South America and establishing a strong church with help from LWF

WHAT HAS HAPPENED to the thousands of refugees from western Europe who have migrated to South America? Where do they live and what work are they doing?

During the summer of 1952 I had visited refugees in many of the camps in Germany. A 1,500-mile trip revealed new communities springing into being as West Germany struggled to solve this problem. In a picture of an uprooted population swarming into West Germany, we saw the Lutheran church at work among bewildered, depressed people, many of whom were fellow-Lutherans. Many were in hopes of moving to all parts of the world, but especially to South America. They told me of Venezuela, Brazil, Argentina, Chile, Peru, Ecuador and Colombia as nations to which others had migrated.

A RECENT VISIT to South America made it possible to study the problem of caring for refugees and displaced persons in those lands to the south.

There are many newly arrived Hungarian Lutherans in South America, for instance. The Rev. George Posfay, pastor of the Hungarian church in Caracas, Venezuela, was out of the community when I visited that prosperous and promising field. But the Rev. Fred Kern, who has recently returned to the United States after supervising the establishment of Lutheran work in Venezuela since June 1951 told me of gathering together a fine nucleus of Hungarian Lutherans. A group numbering more than 200 is now being served by Pastor Posfay.

In Buenos Aires, Argentina, I met the Rev. Bela Lesko, the Hungarian Lutheran pastor. The congregation had come together for their first communion service, held in Redeemer Church. The communion vessels had been sent by Lutherans in Sweden to the Hungarians in Argentina. The service had moved on until I found myself kneeling with my Hungarian brethren, every one of them refugees.

There was Carlos E. Hohenlohe, who fled from Budapest in December 1944, as the Russian armies advanced on his home city. He lived in Austria for a time but arrived in Buenos Aires in January 1948 and was now writing philosophy. Elemer Vacz had lived in Nyiregyhaza, Hungary, and had received his Ph.D. from Budapest University. He fled in March 1945, living in Austria and Italy until he finally arrived in the new world in 1948. Laszlo Kere and wife, Nicholas and Eugenie Kohdnszky, Miss Edith Nemeth, Armond Zentay and many others told the same story of the Russian soldiers attacking, people in flight, and finally coming to a strange new country.

We received the body and blood of our Lord at His Table where every person kneeling before the altar, except one, was a refugee. Looking up into the face of Pastor Lesko, himself a Hungarian

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Dr. White is secretary of the Synod of New York and New England.

LATVIANS IN VENEZUELA
Lutheran refugees in native dress

DP, I heard him say, "Take and eat," and knew God was there.

FINE WORK is being done among the Latvians of South America. In Buenos Aires are the Rev. and Mrs. Arnold Liepens, themselves refugees from Riga, Latvia. In November 1951 they started a congregation which already has a parsonage and building lot in a strategic spot, not too far from Hurlingham, where there is a Latvian housing project.

The Latvian work in Caracas, Venezuela, is exceptionally promising. The Rev. Alfred Gulbis has about 300 members in this congregation.

On Aug. 5 we were invited to the home of Mr. and Mrs. Oswald Kese for a "names day" celebration. We had not known of the custom of celebrating your name on a certain day of the year, but fortunately for us, "Oswald Day" was Aug. 5. Seated with us around the table were Andreys Kese, who had been associated with Archbishop Gauenbergs in Latvia; August R. Juggs, president of the Latvian church council; Valedmar Ozolins, past president of the council; Harijs Ebersteins, a promising artist and his wife, a musician, and a host of others. They were singing Latvian folk songs, recalling days before the war and dreaming of home. In the midst of it all, I saw the Lutheran church of the world and the loving service of a devoted pastor and friend.

WORK AMONG German Lutherans in South America will challenge all of our strength and resources. Of the 750,000 Lutherans in this part of the world, the overwhelming proportion are of German background. Our strategy must be to follow them wherever they go. Fortunately, practically all of the doors in South America are open to us for this type of work. Dr. Heinrich Falk is pursuing this type of work in Caracas, Venezuela. The Rev. William Schon is pastor of the German congregation in Buenos Aires. The Rev. Heinrich Paret has the responsibility of seeking the German-speaking people in Santiago, Chile.

The Rev. William Baasner, who arrived in Lima, Peru, from Ulm, Germany, in August 1950, has had such an excellent response, that his congregation, consisting of 280 families, is in the midst of constructing a new church sanctuary and parish house which would serve any of our large, prosperous congregations well. The Rev. Hermann Mueller now has congregations in Cali, Medillin, and Pasto, Colombia. The Rev. Ake Kastlund, a Lutheran pastor from Sweden who speaks excellent German, is working among the Germans in Bogota, Colombia. This will illustrate the vigor with which this part of the work is being projected by the Committee on Latin

American Work of the LWF, of which Dr. Stewart Herman is executive secretary.

Work among the refugee population finally must adopt the language of the nation. While fathers and mothers use the language they know and understand, boys and girls soon begin to speak the language of the people with whom they associate. Pastors are aware of this coming need and are preparing themselves to minister in Spanish and Portuguese.

OPPORTUNITIES for establishing new congregations are unlimited. While in Ecuador, I saw a new congregation about to be born. Pastor Kastlund had come to Quito for one of his periodic visits. On Saturday evening, Sept. 5, Lutherans met together for their first congregational social evening. Fellowship was high and a group of Lutherans, probably 50 in number, had cemented their friendship to the point of desiring a congregation. On Sunday we met for worship in the home of Hans Bodemann. The gathering was a fine responsible group, who soon will be a congregation.

Rapid development of this new phase of Lutheran mission work demands that our colleges introduce the study of the Spanish language on a larger scale. Young people preparing for full-time service in the church are going to be called to serve among Spanish-speaking people in South America. And financial support through Lutheran World Action or some other program must continue for years to come, since these small and scattered groups will not be able to assume the full program that will be needed.

In partnership with the other churches of the LWF, we are working now toward a common goal of sharing Christ in South America. The refugees know that the Lutheran church has not forgotten them.

In Everything, God Works for Good

A TRUE EXPERIENCE

An unexpected ordeal in a hospital revealed to me that confidence in God and God's people is never misplaced

THE DOCTOR'S serious face and question startled me. "Can you arrange to have your children taken care of for a month, Mrs. Johnson? You must have an operation."

I couldn't answer. I hadn't expected this. Who could take care of my three lively youngsters for so long a time? How could the hospital expenses be paid?

Back at home, Jim and I discussed this sudden and discouraging development. A telephone call to my parents assured us of their concern and willingness to arrange for the children. Two sisters and a brother promised in letters several days later to share in caring for our daughter and two sons. With that problem solved, Jim and I thanked God fervently for the Christian training in that home, which had taught us all to "bear one another's burdens and so fulfil the law of Christ."

SOON I ENTERED the hospital and the operation was scheduled for a Tuesday morning. Alone in my room Monday evening, I faced the morrow with fear of the unknown. I had been told it would be a rather long and intricate operation, and that convalescence would be slow. Every nerve in my body was tense, and my head ached. I knew I should relax and sleep to gain strength for the next day, but I felt helpless in the grip of my emotions.

"Yes, you are helpless—by yourself," I said sternly. "But you call yourself a Christian! Open that Bible you brought from home, and gain the strength you need from God!"

With shaky hands, I turned to the Psalms. The bookmark opened to the Shepherd's Psalm, which I had helped our youngest boy to learn for his Sunday school class this past spring. The familiar words soothed me as I read aloud, "The Lord is my Shepherd, I shall not want . ."

As I thought of the meaning of the words and pictured in my mind green pastures, sunlight, and the watchful eye of the shepherd over his flock, I felt a gradual relaxing of the tension within me. Though I was weak and helpless, I was in the care of a heavenly Shepherd.

TURNING THE PAGES, I came to Psalm 46. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea."

"Surely," I scolded myself, "if faith in God can steady people in a terrifying earthquake, you should be calm. How much more fortunate you are—in an excellent hospital, in the care of skilled doctors and nurses!" A realization of my blessings flooded through me, driving away my fears. I *did* have courage to face this operation, if I concentrated on God and drew upon His strength through the Bible and prayer.

Then too, I knew I should place my trust in my doctor's skill and knowledge. God had surely influenced him to train for this healing profession. The pretty young nurse, who was just entering my room with a sleeping pill, was also serving the needs of others as Christ had done in his life on earth. How much I had to thank God for! Comforted, I fell asleep.

EVENTS HAPPENED swiftly the next morning. In mid-afternoon, I returned to consciousness in my own room. Thankfulness to be alive was my first thought. The sight of Jim's loving face comforted me. I was dimly aware of the deft care of nurses.

Through the long nights and days of that first painful week, I found strength from many passages of my Bible—"Be still, and know that I am God." "Wait on the Lord, be of good courage, and He shall strengthen thy heart." They encouraged me to be patient and to think of the healing processes at work while I lay still. The triumphant declaration, "I can do all things through Christ which strengtheneth me" helped me to bear my discomfort, so insignificant in comparison to Christ's pain and humiliation on the cross.

The following weeks in the hospital brought many heart-warming evidences

of friendship and Christian love.

"Guess what happened today, honey," Jim challenged one evening.

After several unsuccessful attempts, I begged Jim to end the suspense. He was smiling, so I knew it was good news.

"Tommy's mother came over and offered to take care of our laundry until you are well again. With six boys of her own, that's mighty fine of her, don't you think? When I told her she must be busy enough with her own family, she insisted for she appreciates our goodness to Tommy. She says you've put up with a lot of noise and mischief from having Tommy play indoors on cold or rainy days with our John."

"She's right," I replied. "Many times I've felt we were bringing up Tommy in addition to our own boys! Being the youngest of six, Tommy has received more rough treatment than love or toys. I've driven him to the 'Y' for swims, taken him along to the movies, given him meals—and sometimes when I was tired, it seemed rather a burden to have one more lively boy around! But his life has been happier, and now our problems will be eased with his mother's help! Oh Jim, things are working out so much better than we thought!"

"BUT THAT'S NOT ALL, Lois," Jim went on. "Louise Aquino, who invited me over for a delicious fried chicken dinner last night, is planning to give our kids lunch every day when school starts, and to bring yours over too."

"Isn't she a wonderful friend?" I asked when I could find my voice. "Do you remember, Jim, how we wished a Protestant family might move into that house when it was vacant three years ago? But as one example of an Italian Catholic family, Louise and Tony set a high standard for anyone to follow with their love of fine music, friendly hospitality, and gay courage in meeting life's difficulties! Remember how Tony helped you to paper the living room, and advised and helped us in remodeling the kitchen? Louise has taught me so much about sewing and home decoration, too."

After Jim left, I once more recalled the kindness of many friends who had visited me, or sent cards to cheer me. Flowers, fruit, candy, and books were visible evidence around the room of their friendship. Part of my prayer to God that night was a fervent plea that I might be more aware of others' needs, and more generous of time and strength to bring them joy, when my health returned.

ONE RECURRING WORRY troubled me. I knew our hospitalization policy covered most of the expenses except for the special nurses and the blood transfusions. When I confided my anxiety to Jim that evening, he reproached me by quoting Jesus' words about anxiety, and then went on, "Besides, you've underestimated the power of the church, Lois. Pastor called up the other evening to see if there was anything more he could do. I told him how much we appreciated his visits and prayers. He offered to put a notice in the Sunday bulletin about the need for blood donors. Already a number have pledged to give back to the blood bank what you received."

A sense of unworthiness filled my heart. Together Jim and I expressed our gratitude to God for the sympathy and support within the Christian fellowship. After Jim had gone that evening, I thought over and over again of the part I had—up till now—played in this Christian fellowship. I attended services—not so faithfully as some others, I admitted. We always fulfilled our pledge and gave

to special appeals. I had taught in Sunday school and vacation Bible school—but all this seemed very meagre to me now. "God, be merciful unto me," I prayed with the publican.

Finally, the long anticipated day arrived for my return home and a happy reunion with the children. Now as I look back upon this experience, I feel that the goodness of God, family, and friends far outweigh the pain and hardship. When another crisis faces me, I know I shall have greater trust and confidence in God to meet it. I will not feel so alone and discouraged again, for I have known His presence and the sympathetic response of Christian friends. Instead of letting other interests and activities interfere with family devotions, reading from the Bible is a daily personal and family habit. Never again will I take for granted the blessings of a devoted husband and of a family to serve and love. But most of all, I feel a great compulsion to be a more consecrated Christian, at home, in my neighborhood, in my local church, and in the world-wide Christian fellowship.

The Service Lasted Too Long

By FRANCES SWARBRICK

But when it was all over, Lorraine began to realize that for her it never really had taken place at all

SHE HAD exhausted the usual resources, examining all the hats in view, noting who was in the choir and who sat in the pews ahead, watching the communicants file down the aisle. Restlessly Lorraine recrossed her legs and picked up a bulletin. The service always seemed interminable on communion Sundays.

To begin with, Lorraine had enjoyed coming to church that morning. She and her friend Margaret were home from college for the week-end and she had a new suit. It was a beige gabardine, just perfect to set off her blond hair. That was the first thing Margaret, who sat beside her, had said.

It had seemed nice to see all the old crowd again. She sat in the pew secure in her aura of sophistication. The outfit was just right, from the saddle stitching on the tan glove that held her bulletin, to the square toe of the brown calf pump. And her dad had financed this splendor with a minimum of grumbling.

Lorraine glanced at the bulletin again. Now time was beginning to drag. In fact, it had been hard to concentrate on the service at all this morning. Beside the familiar faces to distract, there was the thought of the excursion boat trip and by the end of the sermon, in spite of herself, she had planned her costume for that afternoon.

AS SHE SKIMMED OVER the bulletin to pass time Lorraine came to words that seemed vaguely familiar. They were the anthem words, she saw, printed below the service. She had seen them before somewhere . . . Now she remembered—it must have been in a cappella choir at school, where they'd sung them the year

before. Funny, she didn't remember thinking much about the words then, but now they struck her as being strange, sort of dated, and not exactly realistic. She read with wonder,

Jesu, priceless treasure,
Source of purest pleasure,
Truest friend to me:
Ah, how long I've panted
And my heart hath fainted,
Thirsting, Lord, for Thee.

It was the sort of thing one would expect to find in a church bulletin, of course. But somehow the lines seemed so out of key with the day and the atmosphere. Were they really meant to be taken seriously?

In the pew ahead her father, who was a councilman, looked at his watch. At home he would say "Got to get some way of speeding this thing up." Even her mother was fidgeting, thinking, Lorraine guessed, of the rolled roast in the oven. At the end of the pew Mr. Hoffer was all but asleep. Those words of the anthem didn't fit—

Ah, how long I've panted . . .
Thirsting, Lord, for Thee.

The old hymn writers must have lived in a different world, with their lives in daily danger from lions or the black death or something.

LORRAINE'S FRIEND Margaret was adjusting her earrings. "She's preparing to meet Pete when the service is out," thought Lorraine, "but that's ages away." She went back to the bulletin.

In a moment she felt a slight nudge and Margaret was whispering, "Look at Jan in that darling coat."

Lorraine noted the plaid coat going down the aisle and smiled ironically. Margaret's remark made a jarring contrast to the lines she had just read.

Thine I am, O spotless Lamb!
I will suffer naught to hide Thee,
Naught I ask beside Thee.

I will suffer naught to hide Thee! The farther she read the more at odds with reality the words seemed. They were almost ridiculous, a mockery! Who could say honestly, *I will suffer naught to hide Thee?* Surely not herself and Margaret, whose thoughts were of earrings, coats, and plans for the afternoon. "*Everything* hides Him from us," Lorraine thought.

IT BECAME almost a game to consider each line and see how untrue it was. Like the next, *Naught I ask beside Thee.* That was more fantastic still. She reflected on what she was asking just then out of life. Dates, popularity—to be prom queen perhaps—success, love . . . Him last, if at all. "And it's that way with everyone else I know, at least as far as I can see," she said to herself.

And finally there were the lines at the end of the hymn, which now seemed the crowning absurdity.

Yea, whate'er I here must bear,
Thou art still my purest pleasure.

"God a pleasure? A duty perhaps, but with so many things to do and enjoy I don't know of anyone who finds God a pleasure," she thought. *"Naught I ask beside Thee? My purest pleasure?* Jesus, if You can hear those words sung to You today, how You are mocked . . ."

COULD THERE be anyone who really thought about God like that, with such

devotion? Lorraine narrowly observed the spacegazers and watch-glancers. A few heads were bowed, a few eyes on hymnals or bulletins, but most of the worshipers seemed bored, restless, or intent on watching the communicants; and quite unawed. Yet there was something awesome about the murmured words she could hear from the chancel against the muted organ tones, *"Take and drink . . . shed for thy sins."*

The ceremony itself, so strange and different from most other things—just what was it all about? The teen-agers whispering and smiling in the choir certainly had no idea. If people were as unserious about it as they seemed, why did they come? Were they all like herself, then, mere loungers who came and sat out of duty or habit?

This was supposed to be something important, she gathered, something holy. Christ was supposed to be really present here. For those who really believed that, the time would be all too short to prepare for Him—to "diligently examine ourselves," as the phrase went.

But then she was a fine one to criticize! During the service this morning she had given more time to preparing for her afternoon date than for the sacrament. She either should come and be serious about it, she saw, or not come at all. At the next communion she would be sure to study the confession on page 241. There was so much there that she hadn't grasped . . .

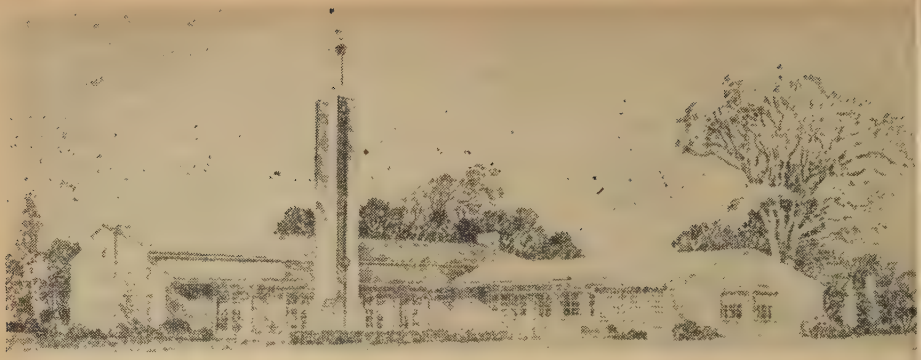
NOW THE SERVICE was almost over and it was too late. She had no illusions about it, it wasn't going to do her any good to go up to the altar with an unprepared heart. There would be no blessing falling like a magic spell on someone who hadn't even bothered to think of the particular sins she was sorry for.

"I guess I shouldn't complain that I haven't gotten any pleasure out of my religion," Lorraine reflected. "I haven't concentrated on it very much."

In the moments that remained she picked up the bulletin again—the bulletin that had led her thoughts off in such unaccustomed ways. Reading the final stanza of the anthem, she felt a twinge of wistfulness:

Hence, all fears and sadness!
For the Lord of gladness,
Jesu, enters in;
They who love the Father,
Though the storms may gather,
Still have peace within;
Yea, whate'er I here must bear,
Thou art still my purest pleasure,
Jesu, priceless treasure.

ONE WRITER describes a woman called Edith who was "a little country bounded on the north, south, east and west—by Edith." Edith was a selfish individual who never had graduated from childish egocentricity. Another novelist has one of her characters—a girl struggling to keep her values—say "Life's just too much trouble unless one can live for something big!" It is this dying from the type of Edith-self and living to the type patterned by the girl who will live for something big that is at the heart of Christian experience.—From *And Peace at Last* by RUSSELL L. DICKS and THOMAS S. KEPER (Westminster)



BIG YEAR FOR CHURCH BUILDING

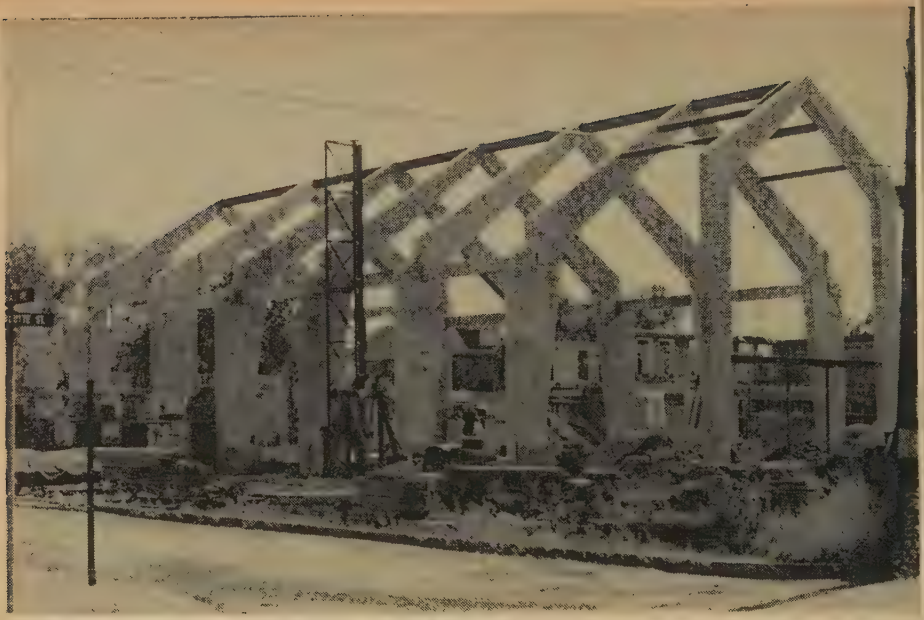
A PICTORIAL REPORT

Government reports indicate that churches will spend about $450 million in the United States this year on the construction of new buildings. Lutheran congregations are in the forefront of this building boom, which is close to the all-time record for the U.S. Every week reports come into the office of "The Lutheran" telling of plans adopted, ground broken, construction in progress, and buildings dedicated. These pages show a typical few of the new structures now under way or recently completed.

First, of course, comes the planning. In each congregation which intends to build, industrious committees are at work, examining plans, visiting other churches, ringing doorbells in fund-raising campaigns, meeting with architects, and a host of other duties.

The blueprint and architect's-drawing stage comes early in the building process. Above is the plan prepared by architect T. Norman Mansell for the new Lutheran congregation at Levittown, Pennsylvania. Below is the parish house projected by St. Paul's Church, Oswego, New York. Groundbreaking ceremonies were held Sept. 13.

A big day in the congregation's life comes when the financing is arranged, the plans adopted, and the groundbreaking ceremony can be held. California Synod Pres. James P. Beasom turns up a spadeful of earth *(above, left)* for the new church plant of First Church, Glendale, as Pastor Carl Tambert *(left)* and Dr. Albert Schwertz look on. Pastor R. Bertram Reed *(above, right)* reads the service as Central Church, Seattle, launches the building of a parish house. Below, a crowd at historic Trinity Church, Lancaster, Pa., watches the groundbreaking for an educational unit.



Every day, as construction progresses, interested members come to watch the building go up. At Grace Church, Pottstown, Pa. *(above)*, a concrete-and-steel frame outlines a building to be completed early next year. Below is the enlarged building dedicated Sept. 27 by Edgebrook Church, Chicago. The cruciform church seats 400. A large fellowship hall and classrooms are included in the project, the second completed by the 13-year-old congregation. Architecture is adaptation of English village style.

Colonial chapel dedicated recently by St. Paul's Church, Mt. Holly, New Jersey, is typical of many constructed throughout the land. Educational unit is at rear.

At Edgebrook Church *(opposite)* Pastor L. H. Valbracht officiates at white marble altar set in chancel so that celebrant at Holy Communion can face both altar and congregation when consecrating elements.

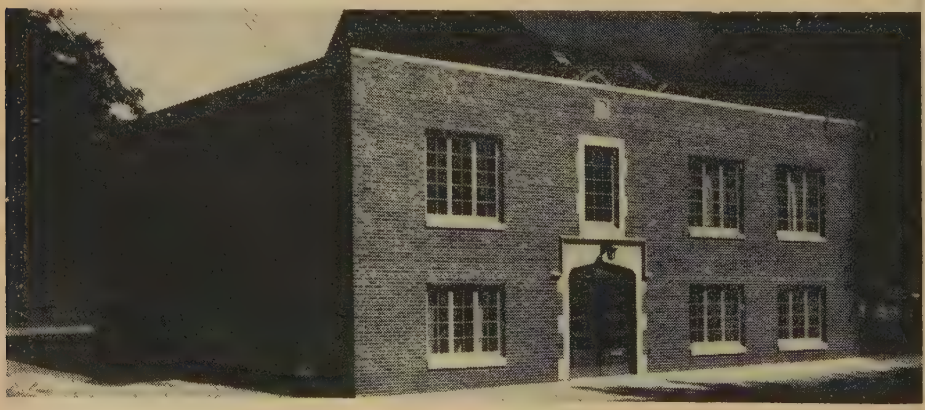
Pastor J. Donald Schupp places vessels on altar during dedication ceremony at Mt. Holly church *(above)*. Service of dedication is usually an epochal event in the life of the congregation.

Some old congregations have found new life and new opportunities for service when they moved into new buildings. Third Church, Baltimore *(above)*, was organized in 1842 by the Rev. William A. Passavant. In 1929 the congregation built a basement and chapel, which is seen at the rear of the new building. This 460-seat church was dedicated on Sept. 27 by Pastor Arthur Foellner, after construction had been under way for just a year.

Not all new buildings are imposing Gothic monuments. Smaller functional buildings may be the answer to a congregation's need. A parish hall with eight classrooms was the required building effort at Trinity Church, Lakewood, Ohio *(below)*, and was dedicated on Sept. 13 by Pastor J. Louis Wolf.

Of important help in many building programs is the new Department of Church Architecture, which offers aid to congregations in planning structures, selecting architects and carrying through to completion building programs. Through this and other agencies building is being done more efficiently than in former generations.

In every case local conditions determine the needs of the congregation, the style of construction, and the use of the building. Congregations have learned through bitter lessons not to overbuild, but to build solidly and well in order that the churches and parish houses require a minimum upkeep, and aid in extending congregation's ministry.



FIVE MAKE A FAMILY

CONFESSION IS GOOD

As I SHOOED the children off to school, Dan came down the stairs. "Hiya." His grin was sheepish. "So I missed out on our morning prayer, after all?"

"Time marches," I agreed. "I was just about to come rout you out."

"Hey! I was expecting to get an extra reward for getting down this early when I have a holiday."

"Armistice Day may be a holiday to you but to me it's the day you finish up that work on the shed." I looked as fierce as I could with his eyes twinkling at me.

"Dining-room to you, please."

"Not till you get rid of the kegs of nails and the shavings on the floor!—Dan! Behave yourself! I'm a busy housewife!"

"And I'm a postman on vacation and a very dangerous guy! What's for breakfast?"

"Come see." I patted my hair into some sort of shape as I led the way to the kitchen. The cinnamon buns were in the oven but the sun shining through the pitcher of orange juice looked cheery enough to set a gala note. "Seems funny the children had to go to school, doesn't it?" I observed. "We always had Armistice Day off when I was in school."

"That was because people thought the day celebrated the end of the War to End War, not just World War I." The laughter was gone. "Seems pretty naive, now."

I DIDN'T FEEL equal to discussing world issues at such an early hour. I changed the subject. "Feel satisfied with your meeting last night?"

"For a wonder, I do."

"Why 'for a wonder'? Weren't you expecting it to turn out well?"

"Oh, I don't know. Sometimes it seems as though the old work horses of the congregation just go through the motions of having the every-member visit without hoping to accomplish much. The thing that pleased me was how many of the young fellows turned out this time. And they go at it with a fresh approach."

"Now, don't go underestimating some of the older men. Mr. Schmidt is a pal of mine. He called on us the first year we joined the church, remember? And how much he explained to us, not only about the budget but about the whole work of the congregation?"

"But how many Mr. Schmidts have we? A lot of the men stick the envelopes inside the door and run. Oh, maybe not literally, but almost. They seem scared to take any sort of positive action to get the congregation moving."

"You think they should take along a little dynamite?"

"Maybe they will, this year. Some of these lads are really jet-propelled."

I POURED MYSELF a cup of coffee, sneaking a guilty look at the clock as I did so. Oh, well, there are more important things than getting the beds made before nine o'clock. I remembered the chapter in that book, *Love Is No Luxury*, which has been going the rounds in the congregation. The chapter that impressed me most was the one on taking time to be together.

"What are you looking so pleased

about?" Dan asked, pushing the cinnamon buns in my direction.

"Just thinking that some people might think I was wasting time when I'm really doing my duty."

"If eating that bun is a duty, I think you might be excused. I'll finish it for you."

"Is Charlie going to help you this morning, or does he have to work?"

"Has to work. The penalty for being your own boss. What's this about Claire's sister really going tomorrow? Wasn't it a month ago that Claire gave her one more week?"

"Oh, you know Claire. And Charlie. No, this time she's set her own date for going. Her husband called her long distance last night while you were at the meeting. Claire made an excuse about returning a plate of mine to come over and tell me the latest. Seems Fred had the youngsters talk to her and tell her how much they miss her and want the whole family to be together, and he'd made a plane reservation for her for tomorrow. So she's going."

"How goofy can some men get? I'd think he'd be well out of it, especially if his mother is willing to keep house for him and the children."

"You mean a wife is only necessary if you have no one to keep house for you?"

"Some wives. Oh, well, it's hard to know what you'd do in a similar case. He should have made a better choice in the first place, but a marriage is a marriage, I suppose, and it would be his duty to try to hold it together if possible."

"Of course. I just wonder what she will do to the children."

"You mean her influence? Maybe she's learned a thing or two during her visit at Mawson's."

"Claire surely told her about a lot of things, but I doubt whether it sank in."

"I meant seeing how Charlie and Claire —and maybe the Mawson's next-door neighbors—get along without fighting may have shown her it can be done."

"Actions speak louder than words," I admitted.

"Don't they always?" He shoved back his chair. "Want me to dry dishes or get right at the construction project?"

"Construction first by all means. Oh, Dan wouldn't it be wonderful if we could be all finished by Thanksgiving?"

"Don't see why we can't."

As I HURRIED through the dishes, I could hear him whistling, "A Mighty Fortress." I was smiling at his zeal when he stuck his head in the door of the kitchen. "You know," he said, as though he were trying to convince himself, "it isn't really unchristian to spend the time and money on this project for our house. After all, we are responsible for providing a nice place for the children to grow up, if we can."

He looked so serious that my flippant answer died unuttered. I smiled and he went on, "This way we won't have to keep after them all the time about not spilling anything at mealtime because we'll have linoleum on the floor. Then, to look out over the yard should give them a feeling for space and beauty. And—" He stopped. "Well," he finished, lamely, "we do our part in the church, and—Oh, skip it. I'm just being carried away by the speech I made to the men last night."

The hammering started again. Then it stopped and Dan reappeared in the doorway. "Sometimes I feel like a two-faced so-and-so."

He ducked out again before I could answer. This time both the hammering and the whistling had a more determined sound.

Personal Problem Clinic

Talkative mother

QUESTION: I belong to a book review club which, with its social features, has been a source of satisfaction to me, and I have benefited from the experience. I am writing about one particular problem in the club.

There is a lady who takes the floor every time there is the slightest opening and talks interminably, especially about her six-year-old son. She elaborates on what an unusual youngster he is and explains all the troubles she has had with him. The boy is not over average in mentality and has had many illnesses. This mama is over-anxious about the boy, tries to do too many things for him, and prevents him from performing ordinary tasks for himself. She believes he is a genius and doesn't hesitate to say so. She has made him into somewhat of a show-off, drilling him until he can repeat the names of all the state capitals.

Our whole group is annoyed with this lady's repeat performances. But no matter what is said or done she doesn't catch on. In several programs problems similar to hers have been discussed, but she seemed to see no connection between the discussion and herself or her son. We should like to help her and at the same time bring her to the point of much less talk.

REPLY: A big talker can be a nuisance in any group, but there are ways to deal with such a problem. Your president can state at the beginning of a meeting, or at several, that you want participation by as many persons as possible and that each should limit herself to a few minutes, and keep to the topic under discussion. You could even have a timekeeper, and start a system of fines for persons who violate the time limit.

But, at the same time, you should not overlook the possibility that the lady has a need which ought to be met in some way. She may be struggling to place her boy and herself in a better light. She may need some sympathetic listening. Many people do.

It may also be that your discussions of problems similar to hers have given her more help than you suspect. After mulling over some of the suggestions she may put them into effect. If, by discussion and giving her a chance to express herself you have helped her, your patience has been rewarded.

Proposal

QUESTION: I am the innocent party to a divorce. For nearly two years I have been going with a widower. We are very much devoted to each other. He wants to become more and more familiar, and I am worried because he has never mentioned marriage. I am interested in marriage, but I want this courtship to be on the level. Bill once said he wouldn't marry and live with anyone else. My daughter lives with me and I will not ask her to move until marriage becomes a certainty.

REPLY: Stand your ground on Christian moral principles. Many times in the future you will be thankful that you did so. There is no justification for anything else.

This courtship, in consideration of the age and experience of both of you, has been going on long enough for a frank discussion of marriage to be in order—in fact, it is overdue. You have as much at stake as Bill—perhaps even more. There is no reason at this point why you should not bring it up, insist upon a conclusive word, and even ask for a fairly definite date for the marriage. That should bring facts and intentions into the open. If Bill's interest in you is purely selfish it is desirable that you know it now, and be through with him. If a marriage is in the offing you can both make ready for it.

If this courtship is brought to an end, the air will be cleared and you will be free to have dates with other men of the right type, and perhaps have a good chance for a successful marriage.

—EARL S. RUDISILL

Change and Decay

They Built for Eternity. By Gustav-Adolf Gedat. Translated by Roland Bainton. Abingdon-Cokesbury. 175 pages. $5.

An eternal truth is brought home to the reader of this beautifully illustrated and impressive book. It's the Christian truth that all man-made creations will pass away, but only the immortal spirit of man and the eternal power of God will remain.

The author visits by word and picture more than a score of the greatest monuments to man's ingenuity. Some are famous, like the Taj Mahal, St. Peter's in the Vatican, the pyramids of Egypt, or the skyscrapers of New York. Others are more exotic and bring an incredible sense of humility at the smallness of man, who has created "for eternity" great civilizations which are now not only shattered but forgotten.

The great temples of the Incas in what is now Peru, built and adorned with gold and precious gems, represented the peak of achievement of a millennium-old civilization of the highest order, which in the past five centuries has disappeared to such an extent that its descendants live again in ignorance and squalor. Or there is the empty city of Angkor in Cambodia, boasting gorgeous buildings, architectural gems abounding in works of art, but now overgrown by the tropical jungle and inhabited only by monkeys and a few almost sub-human tribes of pygmies.

The author has wisely not been "so presumptuous as to assay a final critique of men past and present. Rather I have simply stood in awe and wonder before that which the spirit of men . . . has been able to create, which the hand of man has been able to form and fashion, often with overpowering beauty. Yet again and again I have seen with dismay how everything, literally everything, has gone to pieces."

Knowing this transience of earthly beauty and glory, it must have been difficult for the author in the postwar days of Germany to lend support to the effort to rebuild that which was there destroyed.

"What's the use?" somebody asked. "Why should we build again?"

"Because God wants us to," said the old man who had spoken before, "but only he who has faith can rise above all this folly and dare to make a new start."

And that's the answer. Throughout the centuries there is proof that when men lost the answer to the meaning of life, they began to glory in their own achievements with resultant catastrophe. Civilizations can stand and their monuments can have true meaning only when men realize the power of God and are determined above all else that nothing shall separate them from His love.

A. P. S.

Faith Is Another Dimension

Christian Faith and Natural Science. By Karl Heim. Translated by N. Horton Smith. Harper. 256 pages. $3.50.

It is providential that one of the greatest theologians of our century, now in his eightieth year, has been given the strength to draw the final conclusions from his profound and versatile scholarship and to relate them clearly to the vital issues of the present day. In this work, the fourth volume in his series on "Faith and Thought," Heim presents a fresh approach to the age-old problem of the relation between faith and science. Drawing upon his expert knowledge of modern physics and using the method of philosophical existentialism, he offers a solution which tends to render most of the previous thinking on this subject virtually obsolete.

Hitherto both theologians and scientific thinkers have sought to define the status of faith in a world of space and time which science has learned to explore and to con-

trol with increasing competence. The success of the scientific method has resulted in secularism with its attendant philosophies of positivism and relativism which relegate faith to the intellectually immature but which also rob life of purpose and meaning. Heim propounds the thesis that faith introduces an entirely new dimension, that of non-objectivisable selfhood, which points beyond the structures of nature and reason to a deeper reality, a world of "suprapolar space" where self encounters a divine Thou.

With a fine appreciation of scientific procedure and a devastating criticism of the secularism that has abused it, Heim defends the validity of Christian truth which lies beyond the grasp of science and which the scientist can apprehend not as a scientist but as a man.

The author's clear and vivid style and his wealth of illustrations make the book as interesting as it is important.

Springfield, O. T. A. KANTONEN

Origin of Sex Attitudes

Sex and Religion Today. Edited by Simon Doniger. Association Press. 238 pages. $3.

Ten chapters, each written by an authority in his field, have been selected from the popular journal *Pastoral Psychology* edited by Dr. Doniger. Seward Hiltner, Roland H. Bainton, Carroll A. Wise, Peter A. Bertocci, Luther Woodward, and others are the writers of the chapters.

There are frequent references to the teachings of Luther and to the contributions of the Reformation to the attitudes on sex which prevail in today's thinking. This is particularly true in the chapter by Dr. Bainton on "Christianity and Sex." This historical perspective deals with the origins of present-day teachings and attitudes.

Pastors will find such chapters as "A Pastoral Theology of Sex and Marriage" by Reuel L. Howe and "Pastoral Problems of Sex" by Carroll A. Wise challenging and thought-provoking. Howe charges that too many of the clergy are afraid to deal with sex. It is Wise who outlines some of the sexual problems which are brought to the pastor. Joseph Fletcher, in his chapter on "A Moral Philosophy of Sex," charges that the church "must shoulder much of the blame for the confusion, ignorance, and unhealthy guilt associations which surround sex in Western culture."

This book presents a positive emphasis. It should prove profitable reading to the person who hopes to understand some of the causes for certain prevalent attitudes and practices regarding sex, marriage, and religion. It should do something to relate sex and religion in a more positive manner.

Parkville, Md. CHARLES P. CRESSMAN

Situations a Pastor Faces

The Minister's Personal Guide. By Walter E. Schuette. Harper. 183 pages. $2.95.

The author presents this study in "ministerial ethics" within nine general situations in the minister's life: His call, official relations, home life, personal affairs, business matters, pastoral relations, public relations, habits and moods. You may not always agree with Doctor Schuette's conclusions; but you will be conscious of his trustworthiness and maturity of experience. After 65 years in the ministry, he wants to help his fellow-pastors (as he says) "to learn more quickly and less painfully than I did."

Each chapter contains a series of episodes with which every pastor is acquainted. In all, 60 or 70 incidents or situations are presented. They summarize the minister's experiences from the day of his ordination to the time of his retirement. Each is presented under the category of time, beginning with the word "When." But there is a sense of something more than the temporal in Dr. Schuette's counsels. They remind the minister of the abiding Presence by whose grace alone he can grow old gracefully.

The book is compact but quite complete. Its style is informal and conversational. Occasionally, it is a bit "salty." The questionings prompted by the situations presented should lead each minister to serious thought about his life and work.

McAlisterville, Pa. M. R. HAMSHER

OHIO:

Three Conferences Name New Presidents

COLUMBUS—Three of the Ohio Synod's four conferences elected new presidents at October meetings. New leaders are: Pastor David S. Witwer, North Baltimore, Western Conference; Pastor James N. Fisher, New Philadelphia, Eastern; Pastor Joseph W. Frease, Miamisburg, Southern. Pastor Austin E. Shell, Mansfield, was named Central Conference president.

NEW MEMBERS elected to the synodical executive board include Pastor Eugene O. Hilt, Stryker, and Henry A. Klein, Toledo, succeeding Pastor Charles A. Hackenberg, Toledo, and Howard E. Snyder, Carey, from the Western Conference; Ford P. Agey, Youngstown, succeeding Ernest P. Scott, Cleveland, who has been the dean of the executive board with 10 years' service, and Pastor Carl Driscoll, Dover, from the Eastern Conference. Pastor Andrew Schilling, Lancaster, succeeds Pastor Joseph M. O'Morrow, Columbus, and Andrew J. White, Jr., Columbus, from the Southern Conference. Pastor Carveth P. Mitchell, Mansfield, and Fred Baker, Zanesville, were continued on the board from the Central Conference.

THE MEN'S LUNCHEON CLUB of Trinity, Canton, has begun a fall series of Wednesday noon meetings.

CHRIST, Toledo, dedicated its first parsonage, a new $15,000 home, Sept. 13.

"APPRECIATION SUNDAY," Oct. 25, at Augsburg, Orville, began fund gathering which will provide $67,000 for building additions in a program of progress planned for the congregation's eightieth year.

COUNCIL PRESIDENT Charles L. Smith of Fifth Church, Springfield, had the keys and title to a Bel-Air Chevrolet ready for Pastor August L. Schneider, at the close of services Oct. 4. It was a congregational gift.

BLUFFTON CHURCH has been busy with a program of repairs and improvements. The Ladies' Aid supplied an amplifying system.

ST. PAUL, Paulding, plans a one-story church school unit.

DR. HAROLD R. ALBERT, Columbus, was the preacher at a preaching mission at nearby St. John's, London, Nov. 1-3.

E. RUDOLPH WALBORN

PENNSYLVANIA:

Conference Disbands

WILLIAMSPORT—On Nov. 13 Susquehanna Conference and its three districts, in session at Montgomery, voted to disband, effective Oct. 29, with reorganization to take place on Oct. 30.

Pastor E. O. Steigerwalt, former president of the Danville Conference, presented the 20 pastors who with their parishes have become members of the Central Pennsylvania Synod as a result of the realignment, approved in May.

THE REV. BENJAMIN LOTZ was elected clerical delegate-at-large and JOHN PHILLIPS of Shamokin, lay delegate-at-large, to the 1954 ULCA convention. DR. SAMUEL WICKER and H. N. COPE are alternates.

PASTOR PARK L. WAGENBACH resigned from Grace Church, Mt. Carmel, to accept a call to Christ Church, Westmont, effective Nov. 1 . . . THE REV. PAUL A. TRUMP became pastor of St. John's, Catawissa, Nov. 1. Pastor Trump was an Air Force chaplain.

A CHURCH SCHOOL ASSEMBLY, sponsored by the committee on Christian education of conference, was held Oct. 8 in Christ Church, Lewistown. About 100 church school teachers and workers heard an address by Miss Hazel Naugle, missionary from India.

THE REV. VERNON I. NAUGLE was installed pastor at Loysville on Nov. 27 by Pastor George Whetstone, assistant to the president of synod, and the Rev. V. D. Naugle, father of the pastor.

A. W. LAWVER

WITTENBERG College students are enjoying over $300,000 worth of improvements on the Springfield campus. Chief improvement on the list is the Woodlawn Hall annex which holds a central dining room for the entire campus, along with dorm facilities for 58 coeds.

THIEL College expects to welcome Lily Agnes Solomon, from India, when the second semester opens in January. Plans for Miss Solomon's arrival in Greenville in September were delayed due to visa troubles.

NORTHWESTERN Seminary has welcomed a new member of the faculty: Dr. Bryce Shoemaker, 31-year-old former professor of philosophy and religion at Augsburg College. He will be an instructor in New Testament for the current year.

LENOIR RHYNE College conducted a Christian Career Conference last month, featuring addresses by Dr. Robert Van Deusen, Washington secretary for the Division of Public Relations of the National Lutheran Council.

MUHLENBERG College has eight new faces on campus this fall: Dr. Ralph Wood, former LWF official returning to his German department chair; Dr. William French, education; the Rev. Conrad Raker and the Rev. Hagen Staack, Allentown pastors assigned to lecture in religion; H. Dunseth Wood, formerly at Pennsylvania, political science; Harold Parker, sociology; Ralph Graber and Minotte Chatfield, both from Lehigh, English; and Robert Hicks, Penn State, physical education instructor.

SUSQUEHANNA University reports its "Lutheran concentration" is on the increase. This fall it's 45 per cent of the student body as compared with 33 per cent four years ago. New faces on campus: Dr. Townsend Smith, physics; Margaret Kommel, voice; Alma Urffer, college nurse. Mrs. Margaret Miller, former ULCA-WMS treasurer, is head resident in Siebert Hall.

SOUTHERN Seminary's 69 registered students are the largest number in the Columbia (S. C.) institution's history. The junior or beginner class numbers 27, also a record.

ROANOKE College has four new faces in the faculty: Dr. Walter Miller, mathematics; Harry Lee Holloway, Jr., biology; William Deegan, English; and Matthew Wise, English.

SUSQUEHANNA University's Board of Directors reorganized recently, elected Dr. John Harkins of State College as president. Other officers elected: Claude G. Aikens and John A. Apple, vice presidents, and Frank Eyer, secretary-treasurer.

CHICAGO Seminary inaugurated Dr. Donald Irvin (Christian education) and Prof. Robert Marshall (Old Testament interpretation) at ceremonies Nov. 9. Speaker was ULCA Secretary F. Eppling Reinartz.

CARTHAGE College has 373 students on campus this fall as compared with 370 registered last fall. Freshmen number 137. Seventy-six per cent of the student body is Lutheran.

WITTENBERG College has 960 students enrolled this fall, 43 more than were registered last year and the highest total since September 1950. New students this term number 360 . . . they come from 20 states, two Canadian provinces, and eight foreign countries.

GETTYSBURG Seminary professor JACOB HEIKKINEN (inset) recently returned to the campus after extensive travels through France, Germany, Finland, Sweden, Norway, Holland, England and Italy as a representative of the U.S. Committee of the Lutheran World Federation lecturing on "The Holy Spirit Preserves the Church." Dr. Heikkinen was called on to speak in German, Finnish, Swedish and English.

Heikkinen

MARYLAND:

Evening Service On Way Out

HAGERSTOWN—Based on 123 congregational reports, synodical Statistician Elwood Falkenstein reports interesting trends over a five-year period. More congregations are holding matins services and fewer churches holding vesper services. Only 12 out of the 123 conduct evening services. Liturgical vestments are on the increase—only 11 use no vestments. The black robe is on the decrease while the use of cassock, surplice and stole is increasing.

IN 1947 PASTORS reported 99 men and 83 women involved in Roman Catholic marriages as compared with 47 men and 26 women in 1952. Shades of Robert Ripley—three congregations operate without constitutions! Five years ago 69 treasurers were bonded and now 85 congregations report bonded treasurers. About one-half of the congregations have their accounts audited.

COUNCILMEN'S MEETINGS in this area were scheduled, Nov. 9, St. John's, Cumberland; Nov. 10, Trinity, Hagerstown; Nov. 11, St. Paul's, Jefferson; Nov. 12, Grace, Westminster. The councilmen are to divide into three interest groups: visitation evangelism, preaching mission and year-round evangelism. After round-table discussions the men will assemble for a closing inspirational address.

THE SYNODICAL Luther League has elected Dorothy Meyers, Hagerstown, president.

IMPROVEMENTS to churches and parsonages are reported by St. Paul's, Mt. Winans parish, Mt. Tabor, Rocky Ridge parish, and Zion, Williamsport.

MARYLAND'S Governor Theodore R. McKeldin was Rally Day speaker in Zion Church, Middletown. With 601 present the offering was $2,200. Pastor Howard J. McCarney reports that the building improvement program estimated to cost $85,000 has now $79,127 in cash and pledges.

1954 Knubel-Miller Lecture Dates, Sites Set

Dates for the 1954 Knubel-Miller lectures, to be presented by Dr. T. A. Kantonen, of Hamma Divinity School, were announced this week:

January 18-19
St. Matthew's Church, Kitchener, Ont.
January 21-22
Reformation Church, Rochester, N. Y.
January 25-26
Salem Church, Fremont, Nebr.
January 28-29
Chicago Seminary, Maywood, Ill.
February 18-19
St. Mark's Church, Roanoke, Va.

ON OCT. 4 Evangelical Lutheran Sunday school, Frederick, reported an attendance of 955 with an offering of $2,888.

FIFTIETH ANNIVERSARY of the WMS of St. Mark's Church, Hagerstown, was celebrated with Dr. Carl R. Simon (Kelle Memorial, Washington) as speaker.

L. VINTON HERSHEY, Hagerstown businessman and former member of St. Mark's presented a gift of $375 as a memorial to his mother who was a charter member of the society.

WILSON P. AR

CARIBBEAN SYNOD:

EMVs Underway In Virgin Islands

ALONG WITH HUNDREDS of other congregations throughout the ULCA, several in the Caribbean Synod are either in the midst of planning their Every Member Visitation, or are tallying the results. The EMV has not as yet gained widespread acceptance in the synod, but all congregations in the Virgin Islands Conference now use it, and several in the Puerto Rico Conference are adopting it as a vital part of their stewardship emphasis.

FREDERICK CHURCH, St. Thomas, this year

conducted *Loyalty Sunday*, a variation of EMV. Special efforts were made to encourage all members of the congregation to attend worship where they heard a stewardship sermon, talks by leading laymen, and after worship were taken on a "guided tour" through the parish hall, which featured a visual display of the church's work at home and abroad.

The practice of having laymen contribute time and effort towards church renovation paid big dividends in Puerto Rico recently when St. Paul-First English Church received a face-lifting. New lights were installed, floors tiled, rooms painted, and a general clean-up given the property; much of the manual labor was provided by members of the two congregations who occupy the building.

Synod will sorely miss the work of Pastor Curtis E. Derrick, Jr., who has accepted a call to St. Luke's Church, Florence, South Carolina. Until a replacement can be found for First English Church in San Juan, STUDENT EDWARD AMEND from Chicago Seminary, who is interning in Puerto Rico, is acting pastor of the congregation.

Another interne in synod, Paul Schubert (also of Chicago Seminary), has been ironing the kinks out of final plans for the annual convention of the Association of Lutheran Seminarians, of which he is president. But inasmuch as the convention is being held in Philadelphia, and Schubert is in the Virgin Islands, he will attend the convention in spirit only."

PASTOR KENNETH FERGUSON of Christiansted, St. Croix, is the second Lutheran pastor in the past few years to be chosen as chaplain of the St. Croix Municipal Legislature; each session is opened with prayer by Pastor Ferguson.

IN ST. THOMAS Pastor Merle G. Franke is planning, at the request of the judge of the Police Court, his second series of lectures to be given to the residents of the municipal prison.

MERLE G. FRANK

BLACKTOP

story of the week

SUPT. W. BLAIR CLANEY had been trying for weeks to obtain estimates on the cost of black-topping (covering with asphalt) the roadways of the Bethesda (ULCA) Home for Children at Meadville, Pa. Each time, he had been informed the roadmen were too busy.

Then one day, driving back from downtown, Pastor Claney found a massive road-laying machine right at the driveway of the Home. Here was his chance to get his long-awaited estimates. Parking his car, he got out to ask the foreman . . .

. . . when suddenly the engine on the machine backfired and naptha used to mix the asphalt ignited. In a moment, the entire area was a mass of flame.

Turning quickly to race into the Home to phone the fire department, Pastor Claney spied his maintenance man just entering the side door, called out: "Quick! Grab a fire extinguisher from the wall!"

The maintenance man met the pastor halfway down the lawn. "Go get more extinguishers, then call the fire company," shouted the pastor, as he began playing liquid on the burning machinery. As he emptied the extinguisher, he turned to find that the maintenance man, aided by a score of young orphans, had carried down 14 extinguishers. Working together they put out the fire.

THE JOB DONE, Pastor Claney turned to the foreman: "Now! I'll ask you the question I got out of the car to put to you: How much would it cost to blacktop our driveway here at Bethesda Home?"

That was Wednesday . . . Thursday, the pavers were back with their equipment and a message from the owner of the Hull Resurfacing Company:

"Your prompt action saved our $3,000 road-paving machine. Gladly we'll pave your roadways." A postscript added: "and forget the bill!" (which would have been $3,000).

—DICK SUTCLIFFE

NEBRASKA:

Deaconess Installed In Grand Island

INSTALLATION of Sister Janet Hoover was held in St. Paul's Church, Grand Island, Sept. 13. The congregation has purchased a car for Sister Janet's use.

TO HELP First Church's choir at Nebraska City with new robes, loose offerings during services on World-Wide Communion Sunday were used . . . Mrs. Mary Burkhart remembered the congregational building fund by giving $1,000 in her will . . . The Rev. Joseph W. Inslee of the Board of Parish Education visited the congregation recently for an evaluation meeting.

FIRST CHURCH, South Sioux City, was host to the N.E. District Luther League rally.

PASTOR CLARENCE M. ALEXANDER of St. Luke's, Emerson, is organizing a "Family Card Index System" of the congregation. The last system on hand was organized by the late Dr. C. H. B. Lewis in 1916.

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PASTOR SAMUEL JENSEN of Our Redeemer, Omaha, will make himself more available to those people who desire to be helped while experiencing personal problems and anxieties. To this end he has set aside Tuesday evenings of each week, from 7 to 9 o'clock, when he will be in the church office and by appointment be available for counseling purposes.

MEMBERS of the catechetical class at Salem Church, Dakota City, saw the *Martin Luther* film with their pastor Ernest W. Switzer when shown at Sioux City, Iowa. (The film will open in Fremont Dec. 6.)

SALEM BROTHERHOOD, Fremont, was host to Nebraska Synod Brotherhood convention Oct. 11. Speaker for the banquet was Dr. Fredrik A. Schiotz, director of the Department of World Missions of the LWF.

PAUL WIEGMAN

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KANSAS:

Judd Addresses KC Reformation Rally

CONGRESSMAN WALTER JUDD, former medical missionary to China, was the speaker for the annual Festival of Christian Faith (former Reformation Rally) in the Kansas City Municipal Auditorium.

THE REV. SHERMAN FREDERICK, St. Paul's, Valley Falls, has resigned to accept a call to St. Mark's, Emporia. He was installed by the Rev. Arthur Angersbach, Eureka.

FIRST CHURCH, Topeka, has purchased a new nine-room colonial parsonage.

CHARLES HARKNESS, JR., synodical statistician, has moved from Greenleaf to Hays. His new address is 715 Main Street.

FAITH CHURCH, Prairie Village, dedicated its new $110,000 sanctuary Oct. 25. Speakers were Dr. Arthur M. Knudsen, the Rev. Calvin Naugle, and Synod President W. W. Alexander. The new church is located southwest of the Plaza district of Kansas City and is done in modern Gothic. Pastor is the Rev. William F. Most.

STEWARDSHIP RALLIES were held throughout the synod last month. Zeb Trexler spoke

THE REV. RAYMOND JOHNSON of Pine River, Minn., has accepted a call to Ken Memorial, Sunrise Beach, Mo., will begin his work there Dec. 1 . . . THE REV. EUGENE SMITH has assumed his parish duties at Reformation Church, Wichita, Oct. 1. He was installed by Dr. T. Benton Peery Oct. 11.

PRES. W. W. ALEXANDER addressed the Midland College student body at chapel service Oct. 13, followed by a dinner with Kansas Synod students in the dining hall.

DEMOLITION of old First Church, Tulsa, began Sept. 8. (The new Tulsa courthouse is to be built on the site.) During the period of construction the congregation uses the Royal Theater, a professional building, with other activities held in Grace Church (Mo. Synod) and church homes.

T. BENTON PEERY

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CALIFORNIA:

ULCA President at Los Angeles Reformation Rally

DR. FRANKLIN CLARK FRY was the Reformation Day speaker for Protestant churches of Los Angeles. The service was sponsored by the Church Federation of Los Angeles. The ULCA president remained an extra day to address the pastors of all National Lutheran Council churches of the area.

AT LEAST THREE congregations conducted preaching missions during October: Grace Church, Richmond, and First Church, Glendale, had Seminary President Charles Foelsch as preacher; First Church, Fresno, had the Rev. Paul Romeis as speaker.

FIRST UNITED CHURCH, San Francisco, used seminarians to help raise its share of synod's seminary appeal.

> The "Martin Luther" film has run for six weeks in Los Angeles with attendance of 50,000. After a slow start, the film caught on and was showing to larger audiences than any other movie but "Cinerama."

HONOLULU has a new ULCA church building. Dr. Edward Spirer, builder, represented synod and dedicated it. He has been serving the congregation which does not have a regular pastor at present. Under construction in Honolulu is St. Paul's Church aided by Luther League funds.

THE REV. VERNON KOTTER of Miami Shores, Fla., has accepted a call to Good Shepherd Church, Reno, Nev. THE REV. J. HENRY MEYER, Service Center pastor at San Francisco, has accepted a call of St. Andrew's Church, San Mateo. Faith Church, Long Beach, Calif., is without a pastor since Pastor Donald Mosling was accepted by the U.S. Army Chaplains' Corps.

THE REV. WILLIAM WAHL, Parish Board Secretary, spent three weeks in synod providing a program of evaluation in a number of the congregations. THE REV. CARL HENRY and Elwood Bowman, of the Board of American Missions, have also been in California.

THE SOUTHERN California Conference Brotherhood recently conducted a unique program at First English Church, Los Angeles. In place of the regular program (with speaker) the men heard a number of Brotherhood quartets and a panel of laymen guided by Leo Johnston of Fresno discussing current church-interest subjects.

ST. MATTHEW'S CHURCH, North Hollywood, recently conducted a program of evaluation and evangelism along with other

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CALIFORNIA . . .
Protestant churches in the San Fernando Valley. The Rev. John Stump was leader . . . Luther Memorial Church, Burbank, which lost its parsonage to the expansion of the flood control program a couple of years ago learned recently that its church building are located on ground needed for the ne San Fernando Freeway . . . Faith Church Phoenix, and Trinity Church, Riverside conducted financial appeals for new churc buildings for $60,000 each.

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

ST. MICHAEL'S CHURCH, Berkeley, Calif., recently celebrated its 40th anniversary.

A MEETING of the Lutheran Alumni Fellowship of Northern California was held recently at the Lutheran Student Center at Berkeley . . . THE REV. OTTO BREMER was installed as executive director of the Northern California Student Foundation recently in Berkeley.

H. L. LOGAN

PENNSYLVANIA:

Laubach Backs Point Four Plan

HARRISBURG—"The government wants the churches to take part in the Point Four program," declared Frank C. Laubach at the 67th annual convention of the Dauphin County Council of Christian Education held in Harrisburg. "Intelligence unless accompanied by Christian character is a menace. The church has to take the responsibility because it can teach religion . . . government or private enterprise cannot" continued the emotionally charged address to approximately 1,000 delegates and visitors.

Dr. Laubach prophesied the fall of South Asia to the Communists followed by that of Africa unless the illiterate millions are taught their God-given rights as free men. He closed the address by appealing for funds to carry on the work of teaching nine out of ten in non-Christian lands who cannot read or write. At the business session three Lutherans were re-elected: OSCAR L. LINGLE, president; J. CLYDE ZIEGLER, treasurer; and the REV. GEORGE M. BASS, Ministerium representative.

WEEKDAY religious education classes began in Mechanicsburg with an enrollment of 110 pupils. Sponsoring group is the Mechanicsburg Ministerial Association whose secretary, the Rev. G. Martin Ruoss, reports that the greatest need of the school is for more Bibles.

DR. RUSSELL E. TEAGUE, state health secretary, reported that the program of the state's new Division of Alcoholism will shortly be put into operation. Included in the $500,000 program will be education, research, treatment and hospital care.

HIGHLIGHTS of the annual East Penn Conference of the Women's Missionary Society in Zion, Harrisburg, were the addresses by Prof. Francis E. Reinberger, Gettysburg Seminary; the Rev. Herman D. Hammer, missionary on furlough to Argentina; and Miss Helen M. Shirk, staff secretary of the Board of Foreign Missions.

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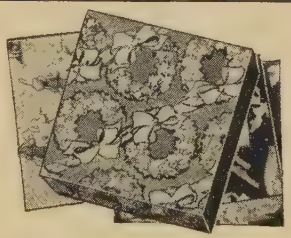

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PA., HARRISBURG . . .

THE 150TH ANNIVERSARY of Zion Church, Enola, was celebrated in September.

UNDER THE leadership of their new pastor, the Rev. James E. Morecraft, services were held nightly during the week of Oct. 11 commemorating the 25th anniversary of the dedication of the present Memorial Church, Harrisburg. ULCA Secretary Dr. F. E. Reinartz, Synod President Dwight F. Putman, Secretary George E. Berkheimer, as well as Memorial's pastor-emeritus, Dr. L. C. Manges, took part.

VIGGO SWENSEN

"Martin Luther" Pleases Pittsburgh Critics

PITTSBURGH—Of all the "sleepers" in screen history, *Martin Luther* is certainly the most astonishing—and most pleasing to its backers, said one of the movie critics of Pittsburgh. (A sleeper is a movie made on a low budget and released with no fanfare.) Of Niall MacGinnis it was said, "He plays the role with uncommon integrity. His performance is encased in flint and steel, and stays both historic and human.

"Selecting Mr. MacGinnis to play Martin Luther was sheer inspiration, for he is a towering figure, a genuine titan who looks the man of faith and zeal. As a matter of fact," continues the critic, "the entire cast has been picked with an unerring eye for just the right physical impression to go with the right mental expressions." The showing of the film in Pittsburgh for three weeks attracted over 100,000 people. The other showing in western Pennsylvania was begun in Erie on Oct. 28.

AT THE 91st annual convention of the Pennsylvania Sunday School Association, Federal Judge Luther W. Youngdahl said, "Juvenile delinquency will decrease in proportion to the extent that we intensify our efforts in religious education. For millions in our nation are being reared without the

benefits of spiritual training. Sunday school teachers must work harder and longer to give today's youth the moral preparation needed to meet new challenges to freedom."

Dr. L. Boyd Hamm, pastor of St. John's Church, Hagerstown, Md., was the speaker for six fall institutes held in October in conferences of synod. The second portion of the institutes was a discussion period for the congregational officers, councilmen, auxiliary members and evangelism workers.

Change has been the keynote at Passavant Hospital: increased service to miners, arthritis patients and others was provided by the opening of a physical therapy department under the direction of Sister Alvina Stadtlander. A school of practical nursing was started to train women to give good nursing care to the convalescent, the chronically ill, the aged and mothers and newborn, either in the homes or institutions.

Dr. Oscar V. Anderson, Grace Church, La Grange, Ill., was Reformation speaker in Pittsburgh.

Latrobe Area Protestant churches launched a Loyalty Month Program with a "friendly visitation upon 3,030 families of the 11 co-operating churches." The venture has proved so successful thus far that the Latrobe Ministerial Association has appointed a committee to plan a similar program for 1954. The two-month program stresses increased Sunday school enrollment; members present at all stated services; daily family and personal devotions; joint Reformation and Thanksgiving services; and conducting a United Church Canvass to underwrite their own 1954 budget on Nov. 8.

The Fourth Annual Layman's Retreat will be held on the Thiel campus during Thanksgiving recess. Speakers are Dr. T. A. Kantonen, Hamma Divinity School, and James F. Henninger, Allentown.

Synod President G. Lawrence Himmelman dedicated Harter Hall at Thiel College Oct. 16. H. H. Harman, chairman of Thiel's Board of Trustees, accepted the hall as a gift of synod through the Christian Higher Education Year appeal of 1951 and 1952.

LUTHER FACKLER

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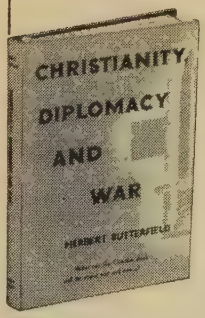

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Lutheran, November 11, 1953 F389

ILLINOIS:

Church Publicity Aids "Martin Luther"

CHICAGO—*Martin Luther* was still packing them in four weeks after its Chicago premiere at the Loop Theater. Almost 700 more persons saw the film on its fourth Friday in Chicago than saw it on its first Friday, which was opening day.

One man complained, "I had to go downtown three times before I saw it, the crowds were so big."

Church publicity has had much to do with this successful stay. During the first week regular admissions outnumbered admissions with special church discount tickets two to one. Now church discount admissions number slightly more than regular.

OVER 700 PERSONS heard Senator Paul Douglas speak on "Ethics in Government," in the first of four monthly forums to be held at North Austin Church, Chicago. The senator said that while we might have a few corrupt government officials their number is relatively small to the number of those outside the government who are always ready to corrupt them. Charles P. Taft will speak on "The Christian and His American Freedom," at the next forum in November.

OVER 200 CHURCH and religious leaders heard Mrs. Eleanor Roosevelt speak before the Chicago Association of the United Nations recently.

"FORWARD FOR GOD" was the challenge President Merwyn C. Fuss of the ULCA Brotherhood gave 260 delegates and visitors to the 35th annual convention of the Illinois Synod Brotherhood, held at Holy Trinity Church, Elgin, Oct. 17. Other speakers were President Armin George Weng of the Chicago Seminary, and Synod President Harmon J. McGuire.

"I DIDN'T KNOW the needs were so great." This was the response of one of the 900 councilmen who attended 16 councilmen's conferences held throughout Illinois recently. Synodical officers and representatives of the Stewardship Committee of synod presented the 1954 budget of synod, and held open discussion on questions pertaining to this budget.

OVER 275 LUTHERAN laymen attended one of the two retreats conducted by the

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stewardship committee at Pere Marquette State Park, and at the McClaren Foundation in Sycamore recently. Profs. Robert Marshall and H. Grady Davis of Chicago Seminary conducted Bible studies and discussion groups on the subject of "Tithing."

THE SOCIAL MISSION SOCIETY of Illinois opened its Edgewater Center for Older People on the northside of Chicago Oct. 7. This center will provide recreation, study, and fellowship opportunities for older people.

LUTHER MEMORIAL CHURCH sponsored its fourth annual "Religion in Life Lecture Series" throughout October. Weekly speakers were Pastor Harold Wilke, armless minister of Crystal Lake; Prof. Donald Irvin of the Chicago Seminary; William H. Robinson, who works with the Boys' Court; and Pastor A. R. Kretzmann, St. Luke's Church, Chicago.

GOOD SHEPHERD CHURCH, Oak Park, dedicated its newly purchased church house Sept. 20.

REDEDICATION services were held at Grace Church, Champaign-Urbana, after extensive improvements. The congregation dedicated a new parsonage the same day.

ST. LUKE'S CHURCH, Park Ridge, has purchased a new parsonage for Assistant Pastor Paul K. Kuenning, who was installed Sept. 13.

PASTOR R. K. MARKWALD, St. Paul's Church, Nachusa, preached a series of radio sermons recently over Station WSDR, Dixon.

JOHN COOPERRIDER

DECEASED

Mrs. Edgar G. Miller

Mrs. Edgar Grim Miller, widow of the former executive secretary of the ULC Board of Pensions and Ministerial Relief, died Oct. 14 in Philadelphia at the age of 85. She had been making her home with her son, Dr. M. Valentine Miller, from where funeral services were held on Oct. 16.

A native of Gettysburg, Mrs. Miller was a daughter of the late Rev. Milton Valentine, former president of Gettysburg Col-

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lege and later head of Gettysburg Seminary. Her husband died in 1927. In addition to Dr. Miller she is survived by another son Edgar Grim Miller, Jr., of New York City.

CHANGES OF PASTORATE

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THE REV. H. J. CURRENS, from Liberia. 1616 W. 2nd St., Dixon, Ill.

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THE REV. E. KARL WEISS, from Liberia 4 Hubbard St., Bay Shore, L. I., N. Y.

MISSIONARIES

DEPARTURE TO OVERSEAS FIELDS

MISS DOLORES DOHLON, to Guntur, India Sept. 30.

THE REV. AND MRS. DOUGLAS ERICKSON, to c/o Lutheran Church, Rosario St., Brickfield P.O., Kuala Lumpur, Malaya.

MR. AND MRS. GEORGE FROCK, to Lutheran Church, Rosario St. Brickfield P.O. Kuala Lumpur, Malaya, Sept. 30.

THE REV. PAUL HOLMER AND FAMILY, to India, Sept. 30.

THE REV. FRANKLIN KELLER AND FAMILY to Lutheran Mission, Monrovia, Liberia Sept. 30.

MR. J. KONRAD POLSON AND FAMILY, to Lutheran Mission, Monrovia, Liberia Oct. 1.

MISS MOLLY SCHMITTHENNER, to India Sept. 30.

THE REV. HERBERT P. STELLING AND FAMILY to India, Sept. 29.

MISS M. CLARA SULLIVAN, to Lutheran Church, Rosario St., Brickfield P.O., Kuala Lumpur, Malaya, Sept. 30.

THE REV. E. G. WOOD AND FAMILY, to India. Sept. 30.

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In conclusion . . . . . .

On one side of the street is the big crowd of Americans who react to the present world dangers by demanding that our country live for itself alone and depend only on its own strength. They echo the isolationist newspapers which say that we ought to "get the U.S. out of the UN and the UN out of the U.S." This is crude, ignorant nationalism.

On the opposite side of the street is a small group of folks who don't want to share with other nations in collective defense because they are convinced there can be no security through armies and armaments. These are the pacifists—idealists who are unwilling to recognize the difference between reality and dreams.

At Cleveland in the last week of October about 500 church representatives tried to walk down the middle of the street between the isolationists and the pacifists. Perhaps I was the only delegate present who didn't make a speech. From Tuesday to Friday there was incessant discussion. Much of this merely exhibited the common human temptation to talk too much.

The conversation simmered down eventually to some sensible and important conclusions. It was agreed that we Americans must of course take care of ourselves in the complicated world situation. But the worst way to do that is by trying to do it alone, without consideration of other nations. Nations that live for themselves are like people who live for themselves. That style of living defeats itself.

No nation is good enough or strong enough to stand alone. Our pride and self-righteousness need to be restrained through our sharing with other nations in plans for world security.

The United Nations is the best prospect we have for cultivating a world conscience and holding national ambitions in check. We Americans must accept the hard discipline of submitting our desires and decisions to the collective conscience of other nations which also want peace. On the long, long road we must travel, we must learn to be patient, humble, and persistent.

Christians have much to contribute to their nation as it faces the problem of using its great strength for keeping the world in order. Our faith does not provide us with clear-cut blueprints or easy answers for the tragic problems of the world's disorder. There is no simple or permanent answer to all the world questions. But Christians have assets which other people do not have.

We have confidence that God's purposes for the world cannot be defeated. We don't know how he intends to work out the details of history, but we are sure that his intentions will finally prevail. So we don't need to be afraid of anything except the possibility of failure to know and do God's will.

Christians know that God is not the God of America only, but of his whole creation. Our foreign policy is wrong if it isn't figured on the idea that what is good for the whole world is good for us too. We have to calculate the risks of world action carefully and not try to do things without counting the cost. But we are obliged to take the risk of being generous. A self-centered nation is surely doomed.

These things said at Cleveland were not new, not startling. But they are things of which we must be constantly reminded.

—ELSON RUFF

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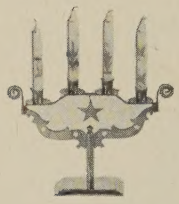

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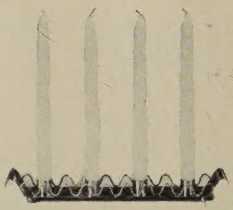
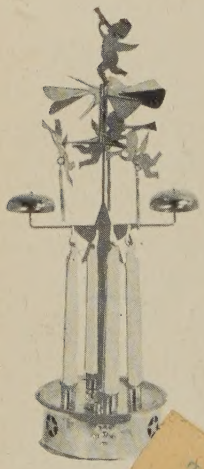


Advent Loda

A candlestick holder with places for four candl makes a decorative centerpiece. Light a cand for each Sunday in Advent until all four a burning, bringing the religious celebration in the home. The holder is made of brass, pain takingly hand-crafted, and comes complete wi candles.

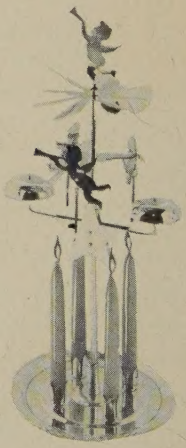
(NM6001) $4.25, $4.50 by mail
Additional Candles (NM6008)
6 for $1.50, $1.75 by mail



Angel Chime With Music Box Base

A perfect centerpiece for your Christmas table or a festive addition to your mantel or window sill. The angels revolve and strike the bells with their wands as the little music box plays "Silent Night." Solid brass. 15 inches high. Complete with 4 candles.

(NM6011) $8.50, $8.90 by mail
Additional Candles (NM6005)
50c per doz., 65c by mail



Angel Chimes

These chimes are identical to the set described above except for a plain base without the little music box. Thirteen inches high.

(NM6003) $2.95, $3.25 by mail
Additional Candles (NM6005)
50c per doz., 65c by mail

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